

DEDICATION

This

ILAYA CULTURAL HANDBOOK

is

dedicated to all

Ilayanhons

as an affirmation of our commitment

to preserve

the legacy of our ancestors

julius, gil, ranil, nick and the barangay council of Ilaya 2013 to 2016

PREFACE

Culture is something acquired by man as a member of society. It starts to develop as man lives and interacts with others. Culture is indispensable to the creation of society- a group of people who share a common culture or one that is made up of individuals who are interacting on the basis of shared beliefs, customs, traditions, values, and activities. While people comprise the society, these behaviour patterns reflect their culture. Society can function only in the presence of culture.

As a society or barangay becomes more established, its culture becomes more developed and more stable. This is so because, as the members or people realize the importance of preserving their cultural values and beliefs, the more cooperative they become and, consequently, their social group become strong and cohesive.

“ An Ilayanhon may escape Ilaya for a while, but he can never escape Ilayanhon culture”. This statement can be substantiated by many Ilayanhons who are living outside the barangay or who are living in different parts of the world. In spite of foreign exposure, they still insist on their own indigenous ways and practices.

As modernatization moves ahead of us, barangay Ilaya still treasures the remnants of history as bits of the past. With this, the authors, researchers and writers exerted a lot of efforts collecting the hidden treasures that played a greater part of history that made Ilaya and its people what they are now.

This Cultural Handbook contains real facts and very useful information about barangay Ilaya.

Ilaya Cultural Handbook is a gem of achievement that will serve as a legacy to the next generation of Ilayanhons and each page of this handbook hopefully gives us an overview and makes us experience the life of the Ilayanhons in the past.

THE HISTORY OF ILAYA

The People. The first people of Ilaya were the Subanen of Indonesian in origin known to have settled and lived along the banks of the river or “suba”. They were people of the river who believed in the Spirit and the forces of nature. Timuay is the traditional title for the communal leader who is also the chief arbiter of conflict between the families of a community.

Subanens held “buklog” to propitiate the diwata or to celebrate an event of communal significance and is exclusively performed by the balian. The functions of a balian are those of a medium who directs the living person’s communication with the spirits, of a priest who conducts sacrifices and rituals, and of a healer of the sick.

In 1563, some Escayan followers of Datu Pagbuaya in Bohol arrived in Ilaya. It has been argued variously that the Escaya are a remnant of the original indigenous settlers in Bohol. They migrated to Bohol from Sumatra in the seventh century.

The Eskayas speak a Boholano dialect, however, they are better known for an auxiliary language, known as Eskayan or Ineskaya.

The Name Ilaya. The origin of the name Ilaya came with different versions. It is said to have been derived from a place in Spain, Ilaya. Another explanation is its location, being a narrow stretch situated along the bank of a body of water, or it is a distortion of the Spanish word “La Playa”. Ilaya is also a term in Visayan meaning “bukid” or “ibabaw”.

A widely accepted theory is about the Mananambal named Ilay and Laya. The mananambal is a practitioner medicine, the term is synonymous with the Tagalog word “Albularyo”. During the Subano era where chieftains (Panggood) dominated almost all of the Philippine islands, there were mananambal who lived in the place near the river, now Dapitan River, eastern portion of Dapitan City, about 18 kilometers more or less from the latter. Because of their ability to heal illnesses, the place where they lived was called after them as “Ilay” and “Laya”.

Their methods of treating their patients were primitive as using herbal plants and some superstitious. They made themselves well-known in the neighbouring places, and because of this, Ilaya from the name "Ilay" and "Laya" was so called in honor of their greatness.

Another theory is that it was Dr. Jose P. Rizal who named the place Ilaya in honor of the place where La Liga Filipina was organized.

Before Dr. Rizal was exiled to Dapitan, he organized the La Liga Filipina, a progressive organization, in the house of Doroteo Ongjunco at Ilaya Street, Tondo, Manila in 1892. The league became a threat to Spanish authorities that they arrested Rizal on July 6, 1892 on Dapitan. In Dapitan, Rizal made profitable business ventures, with Ramon Carreon, in fishing, copra and hemp (abaca) industry. Once he shipped 150 bales of hemp to Manila. He purchased some of the abaca in Ilaya at P 7 and 4 reales per picul and he sold it to Manila at P 10 and 4 reales.

Pre- Spanish Settlements. Most communities were riverine in orientation. This was because the principal sources of protein came from the river, the people relying more on fishing than on hunting for sustenance. People travelled principally by water. The movement of the population was up and down rivers. The Ilaya river was also the major source of water for bathing, washing and drinking. It was in the near river communities more accessible to traders where a degree of development emerged. Dealing with traders meant coming in contact with Chinese. Thus, Ilaya attained a cultural level. Most of the members of a community were related to one another by blood or marriage.

Era of the Tribe Chieftains. There were eight (8) tribes who lived in the place now called Ilaya. They were Suminod, Mialen, Eknan, Yabu, Gomoray, Andapon, Tapalon and Limones.

Suminod and his men lived in the eastern part of the valley, they were the ancestors of the Dagpin family. Mialen ruled in the nearby area now called "Bolisong". Eknan, to be ancestors of the Baje, clan lived in the central plain of the valley. Yabu, the ancestors of the Elope clan, settled in the Southeastern portion of the valley, known as Sitio Yabu named after him. The Gomoray, who ruled the place called "Waknit" (bats), a mountain area in the northeastern part now called Hilltop, are the ancestors of the Quizo and Bayron families. Andapon ruled the place Moson now called Barcelona. Limones, a

caveman lived with his men in a secret cave situated at one mountain in the western portion now Oyan just adjacent with Tapalon's tribe which is called now Burgos.

The arrival of Foreign Trade and Commerce. Long before, exchange of goods were limited only to native people in nearby places. The arrival of the Muslim pirates that pursued Maria Uray marked the beginning of a wide trade between Muslims and the natives. Through the river, Datu Pagbuaya escaped with her daughter, Maria Uray from the pursuing muslim pirates who wanted to marry the later. Datu Pagbuaya refused to make friends with the muslim that's why he got trouble with them. He seeks assistance from Kantolan, his cousin, to keep Maria Uray away from the enemies. It was Kantolan who offered a safe place for Maria Uray's safety. The search continued until trade and commerce in the area flourished.

The Spaniards and the Introduction of Catholic Faith. It is said that during the 15th century, Spanish missionary priests reached Dapitan which already had a local form of government under the leadership of Datu Pagbuaya whom they befriended and later Christianized together with his followers.

Datu Pagbuaya suggested and invited the Spanish missionaries to his visit to his friends, Kantolan, Gomoray, Iknan and Mialen in the highlands. This invitation was accepted with joy by the missionaries. And they were merrily met and welcomed by the Subanons. After that time and all the acquaintances, the Subanons, all of them were baptized. They left a promise to come back.

The missionaries then sent persons from Dapitan to open the "Escuela Catolica" to teach the Subanos reading and writing the Spanish language and of the Doctrina Christiana. The classes were divided into two, separating the boys from the girls. The teachers also conducted regular house to house lectures.

It is believed that Agustinian friars brought the statue of St. Augustine in the 1700s in Ilaya. The human-size carving of Saint Augustine lies now on the altar of the St. Lawrence Church.

In 1802, true to their promise, the Spanish missionaries came back, and they found out that there were already many who were educated. They told the people to build a church. There was then a church erected by the people through the dictate of the Spanish missionaries made up of bricks materials (manonggol) taken from the coastal areas of Dapitan. This church was constructed in a lot owned by the government. Situated at a hill, beside the tribunal building. The place then was known as the "Pueblo de San Lorenzo" in honor of the patron saint of Ilaya.

The altar of the church and its columns were carved with the Corinthians style of Greek Architecture.

After several years the said church was transferred to another lot, more or less about 20 meters, northeastern portion from the previous site. This site was the end portion of Espana Street. Another transfer was made during 1911, and this time it is the present location. The nearby lots were then purchased in favour of the church to give bigger space for the church's future expansion, under Crisanto Q. Cagbabanua as "sacristan mayor", installed Padre Gil (an Augustinian missionary priest).

The missionaries also noticed that business has flourished in Ilaya and there were already many Chinese businessmen engaging trade. There were big stones owned by the Chinese and at the tip of Calle Sta. Cruz was a market by the bank of the river where residents, businessmen from Dapitan and the Subanos do their buying, selling and bartering of goods and agricultural products.

Through their buying, selling and barter activities for the purpose of securing goods, the production of abaca in Ilaya developed.

In 1900, four (4) years after the outbreak of the Philippine revolution against the Spaniards a priest named Padre Antonio Obach, a former parish priest of Dapitan came back and transferred the church in Moson (known as the Lanchera of Ilaya) from a place near the river to an elevated place known as Barcelona, a name taken from the birthplace of the aforementioned priest.

In 1957, a Boholano priest was installed as parish priest of Ilaya. He was Fr. Paolo Briones. Several years after his installation, he transferred the seat of the parish to Barcelona, a move strongly opposed by the Ilayanhons.

The Local Government of Ilaya. During the later part of the Spanish regime in the Philippines, Ilaya became a town or pueblo known as "Pueblo de San Lorenzo", which had its own local government under an executive called Gobernadorcillo who was often referred as Capitan. It's office is being housed in a building called "Tribunal", built along Calle Espana in an elevated hill at the eastern tip of Calle Real in the poblacion area right above the top of the still existing Escalon, a remnant of a Spanish art which is 3 meter wide stairway of 100 steps more or less built of filed rectangular stone bricks at 2 by 1 feet in size along its sides.

The tribunal is an institution to determine claims or disputes. In it was the office of the tax collector, which the same will remit collections to Cagayan de Misamis. The tribunal is also the home of the Jues de Paz.

Juez de Paz, is the Justice of the Peace Court with the gobernadorcillo in the towns to hear petty cases. At the time all the judges and justices were appointed by the Governor-general upon the recommendation made by the audiencia.

The gobernadorcillo or Kapitan municipal (starting 1796) position was merely honorary and therefore no salaries. It was enough that while in office they were much respected by their constituents.

A kapitan municipal was elected by the incumbent and former gobernadorcillo, cabezas de barangay and other individuals of high status in the locality. The so – called viva voce election was usually held during a Gran Tribunal.

Ilaya, unfortunately, was not able to preserve a record of those individuals who served as Kapitanes municipal during the Spanish regime. The only available short list however includes Juez de Paz Famorca and Ubaldo Dagpin and Kapitan Municipal Agustin "Osting" Quizo.

The pueblo de San Lorenzo was created due to the extraction of tribute and forced labor of Spanish Colonization that required the systematic extension of administrative control. The barangay had to be integrated into the colonial framework. The remedy lay in a policy of resettlement or "reducciones" reduction which would consolidate population in larger villages.

Due to the policy of reduction, the places from Oyan to Dampalan and from the present municipalities of Sibutad, Pinan, Rizal, Mutia (Salvacion) and La Libertad were combined as barangay of Pueblo de San Lorenzo.

The pueblo de San Lorenzo became the Cabecera due to the construction of the San Lorenzo Church, situated at the hill and beside the tribunal.

The church was the nucleus of each settlement complex and the community in which it was located was called Cabecera. Due to the importance of the Church in the Spanish Colonial Scheme, not only as a religious institution but as an economic and political force as well, it was to be expected that the population would gravitate toward the edifice that symbolized its power.

Pueblo de San Lorenzo invariably became principal population center or poblacion during the Spanish era. Surrounding the poblacion were subordinate villages of Sibutad, Pinan, Rizal, Salvacion and La Libertad.

The existence of the Local government of Pueblo de San Lorenzo did not last to live for a long time because of the outbreak of the revolution in Manila headed by Gen. Emilio Aguinaldo against the Spanish authorities.

On January 31, 1901, the American authorities reorganized the municipal government through Public Act 82, a general act for the organization of municipal governments in the Philippine Islands.

Section 4 (b) of Public Act 82 states that Municipalities of less than 2 Thousand inhabitants may be incorporated under the provisions of this Act, or may, upon petition signed by a majority of the qualified electors thereof be attached as a barrio to an adjacent and incorporated municipality.

With the enactment of Public Act 82, Pueblo de San Lorenzo became a barrio of Ilaya under the municipality of Dapitan which is also under the province of Zamboanga.

From January 31, 1901 and until the present Ilaya has remained to exist as a barangay.

I. THE PHYSICAL ENVIRONMENT

Land Area

Ilaya has a total land area of about 1,839.7522 hectares based on the data acquired from the City Local Government Unit. It has a total barangay road area of more or less 23km., the longest barangay road in Dapitan City.

The barangay is composed of a poblacion and nine (9) Sitios, namely, Bangay, Pula-lupa, Nabucan, Bobonao, Lugdungan, Yabu, Payan, Kalatong, and Leop.

Land Classification and Vegetation

Ilaya is a Rural area and classified as an Agricultural land which comprises mainly of coconut land. Lowland production is mainly rice and corn. Many of the farmers are dependent on rainfall, others depend on irrigation for farming. Community residents are also engaged in horticulture production.

Almost every year, Ilayanhons harvested Buwahan or Lansones. The Ilaya lansones is very sweet. Ilaya is popular in other parts of the country due to the sweetness of its lansones.

Location

Ilaya is located 15.80 kilometers away from the City Proper. It is bounded by barangay Hilltop in the North; barangay Barcelona in the South; barangay Sto.Nino and San Miguel, Polanco, Zamboanga del Norte in the West and barangay Ba-ao in the east.

It can be reached by land through a Jeepney or Balik-Balik, Bus, Habal-Habal, Motor single, Motorcab and through waterways such as Raft, Pump boats, Speed Boats and Motor boats.

The only way to cross the river in coming to the Poblacion of Ilaya in the mid 20th Century was the Hanging Bridge, a bridge made of hard timber hung on a steel cable which used to swing while you were walking on it.

Now, the main way to Poblacion from the National Highway is through the Steel Bridge constructed during the later part of Gov. Isagani S. Amatong's Administration in 2002.

II. BIOPHYSICAL CHARACTERISTICS

A. Soil

Most of the soil in the area is loam; this fertilizes the agricultural land which comprises most of the land area.

B. Climate

The climate in the area is classified as type I. Heavy rainfall can be observed from the months of June to December, while the dry months can be observed from January to May. However, due to climate change, these may not be the situation. Ilaya experienced a big flood last November 13, 1973 and February 9, 2012.

C. Vegetation

The community is cultivating mostly coconut in the highlands and farm rice & corn in the lowland. Usually many of the farmers are dependent on rainfalls but most depend on the irrigation for farming. Community residents are also engaged in inter-cropping production.

III. THE SOCIO-CULTURAL ENVIRONMENT

Date Created	June 22, 1963	Republic Act Number	3811
Total Population	2,986	Number of Household	674
Fiesta	August 10	Patron	Saint Lawrence
Coordinates	8°32'45"N 123°25'50"E	Land Area	1,839.75 hectares
BIR Zonal Evaluation	Dapitan	Street/Subdivision	National Highway

Cultural Composition

The community is composed mostly of the descendants of the Subanen and Escaya tribe from Bohol.

Population

The population based on the 2015 census comprises about 2,986 community residents with 674 households.

Religion

Majority of the residents are devoted Roman Catholics with its Patron Saint, St. Lawrence Martyr Y Deacon, celebrating its annual fiesta every August 10 and the church is located at the corner of Sta. Cruz and Canangga St. There are also who are members of the Seventh Day Adventists and worship at their church situated at Rizal avenue going to Sitio Bobonao. Other faiths followed by some is the Assembly of God whom they conduct their rituals in their church located along the National Highway, Setio Lugdungan.

Health

Ilaya has its own Health Center and is staffed by a Midwife, together with the assistance of the Barangay Health Workers and Barangay Nutrition Scholars. They serve the community by way of operations Timbang, Deworming, Vitamins Distribution ,DOTS and Birth Control Program.

Common diseases include the following: fever, common colds, cough, diarrhea, rheumatism, arthritis, and high blood pressure.

The Health Center is located in front of the St. Lawrence Church.

The nearest hospital of barangay Ilaya is the Dr. Jose Rizal Memorial Hospital (DJRMH), Dapitan City and Zamboanga del Norte Medical Center in Dipolog City.

Some of the Ilayanhon still believed in a "Mananambal" or folk medical practitioner. The mananambal treats both natural and supernatural diseases. According to a certain Lourdes Omaquin in Sitio Leop, a mananambal, healing knowledge and power are conferred upon a practitioner by a spiritual mentor on the condition that he will use them only to help others and not for personal gain. However, if the practitioner is supposed to treat his patients for the sake of service rather than profit, the patient has the obligation to offer at least some token of gratitude to the practitioner. The medicine will not work unless something is given to the healer. Patients may leave money on a table or stuff it in the shirt pocket of the healer, who seemingly ignores the payment at time, although he will not refuse it.

The mananambal observed rituals. Some of the rituals are the following:

- a) Pangalap- search for an ingredients
- b) Halad- ritual offering of food and drink to honor the spirits.
- c) Palina- ritual fumigation

d) Pagpagong- burning or reducing the ingredients into charcoal or ashes

e) Rubbing with Lana- medicinal oil concocted from coconut

Education

The literacy rate among the Ilayanhons is high. Children below five (5) years old studied at Ilaya Centro Day Care Center, Yabu Day Care Center, Bobonao Day Care Center and Lugdungan Day Care Center.

There is also an Alternative Learning System (ALS), a house to house learning method conducted by the ALS Coordinator/mobile teacher and Abot-Alam Program, a learning extension program of the DepEd with an assigned mobile teacher.

Credits

Credit facilities in the barangay include the sari-sari stores, banks and the lending institutions.

Majority of the residents resort to credit from sari-sari stores, believing that the interest is lower as compared to other existing credit facilities.

Normally, food is the most basic need that one has to look for in order to keep on living. Such necessity eats up the big pie for credit utilization. Others borrow money in order to invest the amount on small-scale enterprise. Education cost is significant especially during the months of May and October when enrollment starts. Other small needs include medications, clothing and house repairs.

Livelihood

Farming is the main occupation of the people in the barangay. Coconut farming in the highlands, rice and corn farming in the lowland. The farmers use the daro, pakaras, bolo, and some use tractors. They also cultivate root crops, grow fruit trees like lansones.

Some invest and operate their own business, like sari-sari stores, convenience stores, copra buying and others. The Ilaya Weaver's produces bags made of romblon leaves. The women's association produced a native delicacy, the Bukarilyo.

Social Organization

Ilaya has a long list of private organizations that promote development and cooperation among its members. These associations are classified as civic, social, religious, economic and institutional.

Among the organizations are the following, namely: Farmers Organization, Ilaya Weaver's Association, Ilaya Women's Association, Subanen Tribe Organization, 4Ps, Ilaya Senior Citizen Association, Ilaya Tabang Organization (TABO), Payan Irrigator's Association, and Ilaya Therapeutic Massage Association.

System of Cooperation

The community is still practicing the traditional and indigenous system of cooperation such as "bayanihan", "pahina" and "tabo".

Conflict Management

The existence of Katarungang Pambarangay headed by the Punong Barangay with the chosen members of the Lupon serve as means of setting conflicts in the barangay. Implementations of approved SB Ordinance & Resolutions for the promotion of Peace & Order through the Brgy. Tanods and also the presence of Community Police Assistance Center.

Houses

Early houses in Ilaya were generally made of wood, bamboo and wild grass (Cogon) for roofing and sidings. Building houses was fast and inexpensive. Houses were built then

through the help of friends and neighbors. The old houses were built high on the ground and the space below called silong was fenced with bamboo to keep pigs, dogs, and chickens out.

Today most houses are already built of strong materials like hollow blocks, wood, galvanized iron and glass windows.

Some years ago **Parol de Kumbati** and then the kerosene lamps were used in most houses. Now electricity has found its way in almost all houses. The old kalan or native stove has been replaced by electric ranges; the palayok or native pot by aluminum pots and pans. Firewood and charcoal are still used by some housewives especially now that gas and electricity have become very expensive.

Almost all houses some years ago have their own **Ligsanan**, a stone-made corn manual milling. They also have their **Nigo**, a winnower used to clean milled rice, and a **Lusong and Alho**, a holed wood and wooden rounded ladle used to manually mill rice.

The Ilayanhon also displays neatness and cleanliness in keeping their houses. The housewife uses the walis-tingting or stiff broom for cleaning. Bunot or coconut husk, dustpans, is-is leaves, are also used for cleaning the houses

Spaniards who arrived in Ilaya changed the architectural design of the houses. The bahay-kubo was refined, expanded and developed into the bahay na bato, usually a two-storey house with a balcony (Azotea).

A 111-year old ancestral house originally owned by Isabelo Famorca, succeeded by Gemeniano Cimatú through a deed of sale, majestically seated along Sta. Cruz St., and once used as the Japanese Garrison during World War II. It was built by Pedro Sales in 1904. This house with classically carved walls is presently inhabited by the Cimatú's family.

Another house, a century old cone-roofed house along the corner of Sta. Cruz and Canangga Street is believed to have witnessed the cruelty of World War II. It served as the ancestral domain of the Tanchiongco's-Lao family, and is now taken care by the Siao

Family. This house was built in 1901, a proof of Chinese trading in Ilaya before World War II.

Clothing

During the early 20th century Baro't Saya was a common clothing of the women of Ilaya. It is a long skirt which touches the floor. Men wore collarless short -sleeved jackets.

They keep their clothing in the Kaban, a wooden box used for the safekeeping of clothes and belongings.

Games/Sports

It is a tradition for Ilayanhons to play in a bigger and spacious area, most games are usually played outside the house. These games include the following:

1. Balay-Balay. A role -playing game where children act as members of an imaginary family. They then act out various household situations such as dinner, going to mass, and the like.
2. Chinese Garter. Two people hold both ends of a stretched garter horizontally while the others attempt to cross over it. The goal is to cross without having tripped on the garter. With each round, the garters' height is made higher than the previous round (the game starts with the garter at the ankle-level, followed by knee-level, until the garter is positioned above the head). The higher rounds demand dexterity, and the players generally leap with their feet first in the air, so their feet cross over the garter, and they end up landing on the other side.
3. Luksong tinik. A moderately active game which is usually played by girls. Luksong tinik is played by two players who are seated facing each other and stretching their bare feet, are in contact. Touching the toes are their fingers, one above the other is spike form. The other players jump over the feet; then over the feet and one hand, and so on until all the hands are spread over the feet. A player may continue playing as long as he does not touch any of the formal spikes; the moment he touches them, he becomes the " taya".
4. Taguanay. This game is usually played at sunset or at night as a challenge to locate those who are hiding.
5. Tsatong/Trasi. Player A hitter and player B as the catcher. Played outside on the ground where you dig a small square hole where you put the small wood so

it sticks out. Player A hits the wood with the stick so it catches air enough to be hit by the stick. The further the wood gets hit the more points you get (usually counted by the number of stick length. Player B on the other hand has to anticipate and catch the small piece of wood to nullify the points and become his turn or looks forward to player A to miss hitting the wood.

6. Pamato Lata. The game requires 3 or more players. Each player is using slippers as throw-away objects called "Pamato". An empty tin (lata) is placed in an upright position 6 meters or more from the throwing line. A player is drawn as the prisoner. The prisoner will guard the empty tin or container. The other players stand at the throwing line. They take turns throwing their "pamato" at the empty tin, trying to knock it down. As soon as the can is knocked down, the prisoner must put back the tin in upright position before he can tag any of the players attempting to recover their "pamato". If the pamato becomes too close to the tin in an upright position, the owner of the pamato becomes the new 'prisoners'. Formerly it is called bato lata.

Fiesta Celebration

Fiesta is held on the birthday of the patron saint, St Lawrence the Martyr and Decon, every 10th of August, celebrated with the holding of a novena, a nine-day devotion of masses followed by special prayers of praise to the patron saint. The streets around poblacion are decorated with colourful banderitas. On the ninth day which is the feast day of the saint, a high mass is celebrated by one or several priests. Suddenly the street near the barangay hall is transformed into a mini-market where ready-made clothes, toys, fruits, and various products are sold. A band or the musikiro plays after the mass and then makes a round of the immediate vicinity playing the national anthem of Spain.

The Ilaya fiesta is an event that the residents look forward to. After the fiesta Ilayanhons takes good care of a piglet and chickens earmarked for the next fiesta. They organized a "Socio" or a group where they contributed money in order for them to buy a carabao. Nilat-an or boiled carabeef and bas-oy are favourite dishes. The fiesta is an occasion when friends and relatives can be together, enjoy each other's account of the past year's experiences and partake of the palatable dishes prepared for a day. Children living out-of-town make a special effort to come home and be with their parents, relatives, and friends for the San Lorenzo fiesta.

Activities, sometimes week-long programs, are planned and held for the enjoyment of residents and visitors. Fiesta in Ilaya is not only about fun but also more on religious activities.

Abundant foods and drinks are the other major ingredients of the Ilaya Fiesta Culture.

Sitios and other catholic religious groups have different fiesta dates. They are celebrating fiesta on the following saints:

1. St. Augustine-every August 28
2. San Andres- every November 30
3. Immaculada Conception – December 8
4. San Roque- October 20
5. San Jose-March 19
6. Santo Nino- 3rd Week of January
7. San Isidro Labrador- May 26
8. Santa Rita- May 22
9. Birhen sa Lourdes- February 11

Christmas Celebration

As soon as December sets in, everyone in Ilaya, young and old alike are busy preparing for the biggest religious activity on December 25. Houses are cleaned, painted and decorated with new colorful curtains, Christmas decorations and multicolored lights. Lanterns on every Christmas tree and a Belen are placed in the living rooms of the most homes.

The nine-day masses or Misa de Gallo, celebrated at dawn. These masses are well-attended in spite of the fact that those who attend wake up as early as three o'clock in the morning.

The climax of the Christmas celebration is a midnight mass on Christmas eve, December 24. The family makes an effort to go to this mass. Families get together during christmas eve. They prepare a special dinner and sit around the table, celebrating the special occasion. An indispensable item on the table during christmas is the binubod, biko, bingka and sikwate or hot chocolate. On Christmas day children dressed in their best attires visit ninongs, ninangs, relatives and friends. They kiss the hands of the elders as a sign of respect. In return the elders give them money gifts or native delicacies. Christmas is for everyone and at no other time of the year is the family more complete. Even married children who are abroad make a special effort to be home in Ilaya for Christmas.

New Year

New Year's Eve is also an occasion celebrated with high spirits. Like Christmas, the tables are filled with different dishes. Families make it a point to place twelve kinds of round fruits on their table. This practice supposedly ushers in good fortune and happiness for the whole year. Many believe that misfortune, misery and bad luck knocks at the door of the families who fail to follow this tradition.

The arrival of the New Year is welcomed by loud horns and noisy firecrackers. Firecrackers could damage body parts. Yet, some Ilayanhons still appreciate the noisy explosives and light them up at twelve midnight every January 1st.

Another New Year tradition is placing coins inside the pockets of the shirt or the pants. Ilayanhons do this to attract money for the whole year. Round objects symbolize prosperity and fortune. Polka dots are a favourite pattern during welcoming the new year. Almost all family members have coins in their pockets or polka dots to have a great year. This tradition is commonly called by Ilayanhons as "Panglihi."

Holy Week Celebration

The Lenten season is as significant to the Ilayanhon as Christmas. Catholics in the barangay commemorate the passion and death of Jesus Christ with as much sincerity and seriousness.

On Ash Wednesday, the faithful go to church where a sign of the cross is imprinted with ashes on the forehead of every person. By Good Friday, the whole barangay is deep in meditation on the passion and death of Christ on the Cross. In Church one can observe individuals as well as families praying the Stations of the Cross.

Good Friday is a day of fasting and penance to atone for one's sins. Some members of the family are busy preparing "Binignit". Binignit is the favourite food during holy week. In the afternoon the devotees flock to church for a sermon on the Seven Last Words of Jesus as he hung on the cross.

Easter Sunday is a memorable day. The faithful wake up early for the "Tagbo", a re-enactment of the Risen Lord's meeting with His Mother at dawn.

The Kalag-kalag

November 1 is a day for remembering the dead. According to the catholic belief though it is not biblical. Tradition has it that the immediate members of all the deceased go to the cemetery a few days before All Saints Day to clean and white-wash the tombs of their dead. On the day itself, the family attends a mass before going to the cemetery

bringing with them flowers, drinking water and food to last till midnight. The cemetery becomes a busy and crowded place. Candles are lit during the day.

GOVERNANCE AND ADMINISTRATION

The Seal of Ilaya

The seal of Ilaya is the official symbol of the barangay. Some important documents of the barangay are commonly found with it, like official communication letters, government transaction records and other related instruments. An exact and bigger replica of the Ilaya Seal is found in front of the Barangay Hall.

The Seal of Ilaya shows the big letter "BARANGAY ILAYA" in yellow letters with green background. This stresses the fact that the barangay is abundant in yellow and very pleasing to taste for Buwahan (Lansones). It also signifies the Ilayanhon's yell or strong cooperation for the development of Ilaya. The color green symbolizes growth and success. Color green also expresses the barangay's adherence to democratic and good governance.

In the Central Part, The Steel Bridge and Hanging Bridge, this symbolizes a way across for a genuine progress of the barangay. The bridge provides connection or contact among the Ilayanhons in some parts of our country and abroad. Steel means great strength and hanging means with no support from below. This will remind the Ilayanhons that support among the people is necessary to have great strength. The coconut, rice and lanzones are the main products of the barangay. The source of income/livelihood of the Ilayanhons.

The 10 stars. These symbolize the solidarity of the nine (9) Sitios and the Poblacion that constitute the demographic profile of Ilaya.

The "DAPITAN CITY, Z.N." in red letters, This signifies the barangay Ilaya's solidarity and warm support to Dapitan City and Zamboanga del Norte's Vision and mission.

EL PUEBLO DURANTE EL TIEMPO DE ESPANOL in black letters, This stresses that the Barangay Ilaya during the Spanish Regime was a Pueblo (Town), were Spanish Missionaries extended their mission Christianizing the first inhabitants, the Subanons.

The seal of Ilaya was designed by Mr. Julius B. Elope, Mr. Gil C. Malacat and Mr. Ranil L. Magtuba.

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